



“Wilderness” in Mind:  
Rethinking Categories of  
Cultural and Natural  
Landscapes for the Benefit  
of Plants, People and the  
Land.

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# A Common Contemporary Model of Relationships Between Nature & Culture

Time



Nature



Culture





# + A Common Contemporary Model of Relationships Between Nature and Culture

“For many Americans wilderness stands as the last remaining place where civilization, that all too human disease, has not fully infected the earth. It is an island in the polluted sea of urban-industrial modernity, the one place we can turn for escape from our own too-muchness” (Cronon)

## ■ Nature



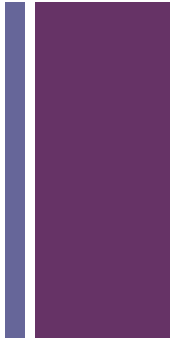
## ■ Culture



## + Cultural models and human perception

“I could not possibly believe any uncultivated country had ever been discovered exhibiting so rich a picture. Stately forests... pleasingly clothed its eminences and chequered its vallies; presenting in many places, extensive spaces that wore the appearance of having been cleared by art... [We] had no reason to imagine this country had ever been indebted for its decoration to the hand of man”

(Captain George Vancouver)



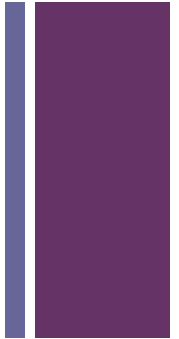


## The Cultural model encoded in land management policy and paradigm

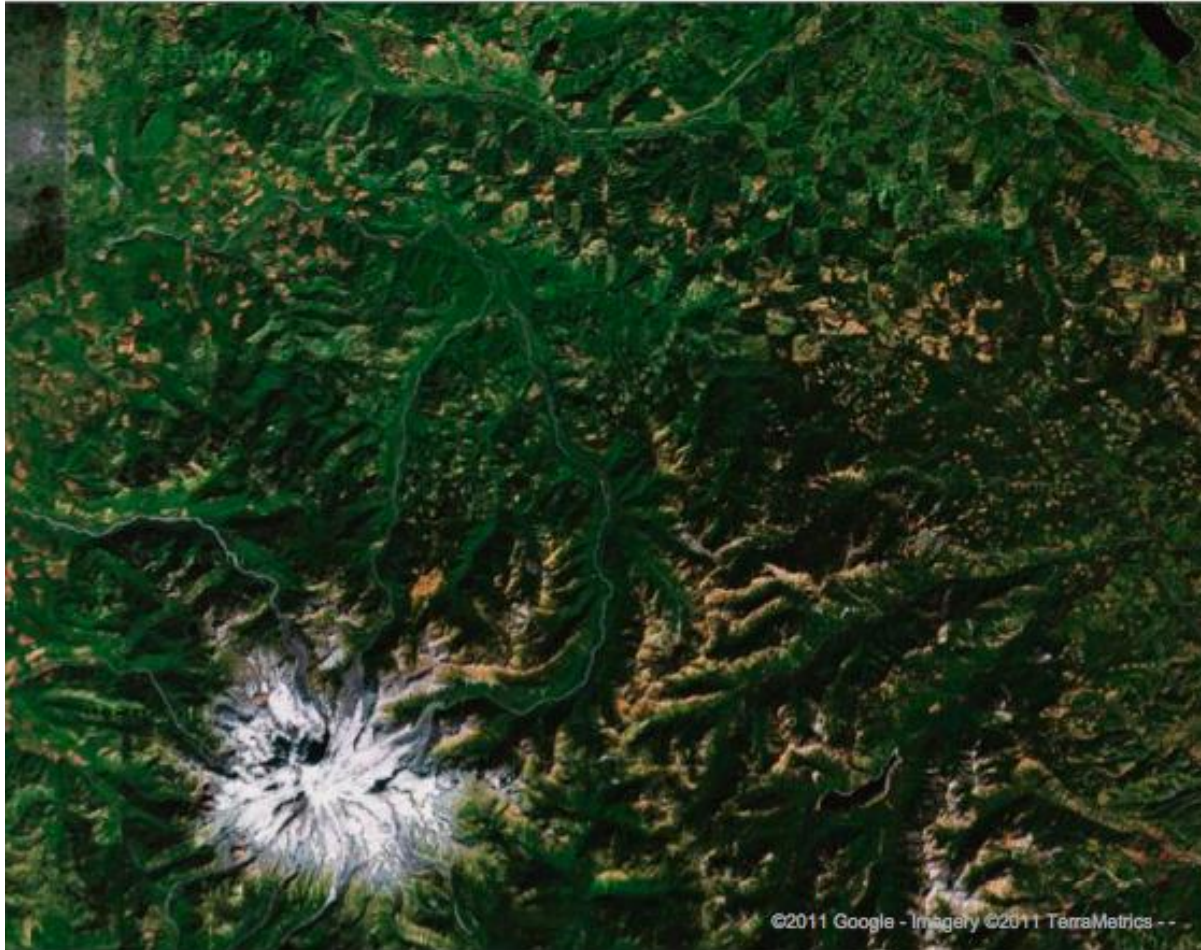
Preservation - set aside for "the scenery and the natural and historic objects and the wild life therein." Provide for the enjoyment of the parks "in such manner and by such means as will leave them unimpaired for the enjoyment of future generations" NPS Organic Act 1916.

Preservation - "A wilderness, in contrast with those areas where man and his own works dominate the landscape, is hereby recognized as an area where the earth and community of life are untrammelled by man, where man himself is a visitor who does not remain" Wilderness Act 1964

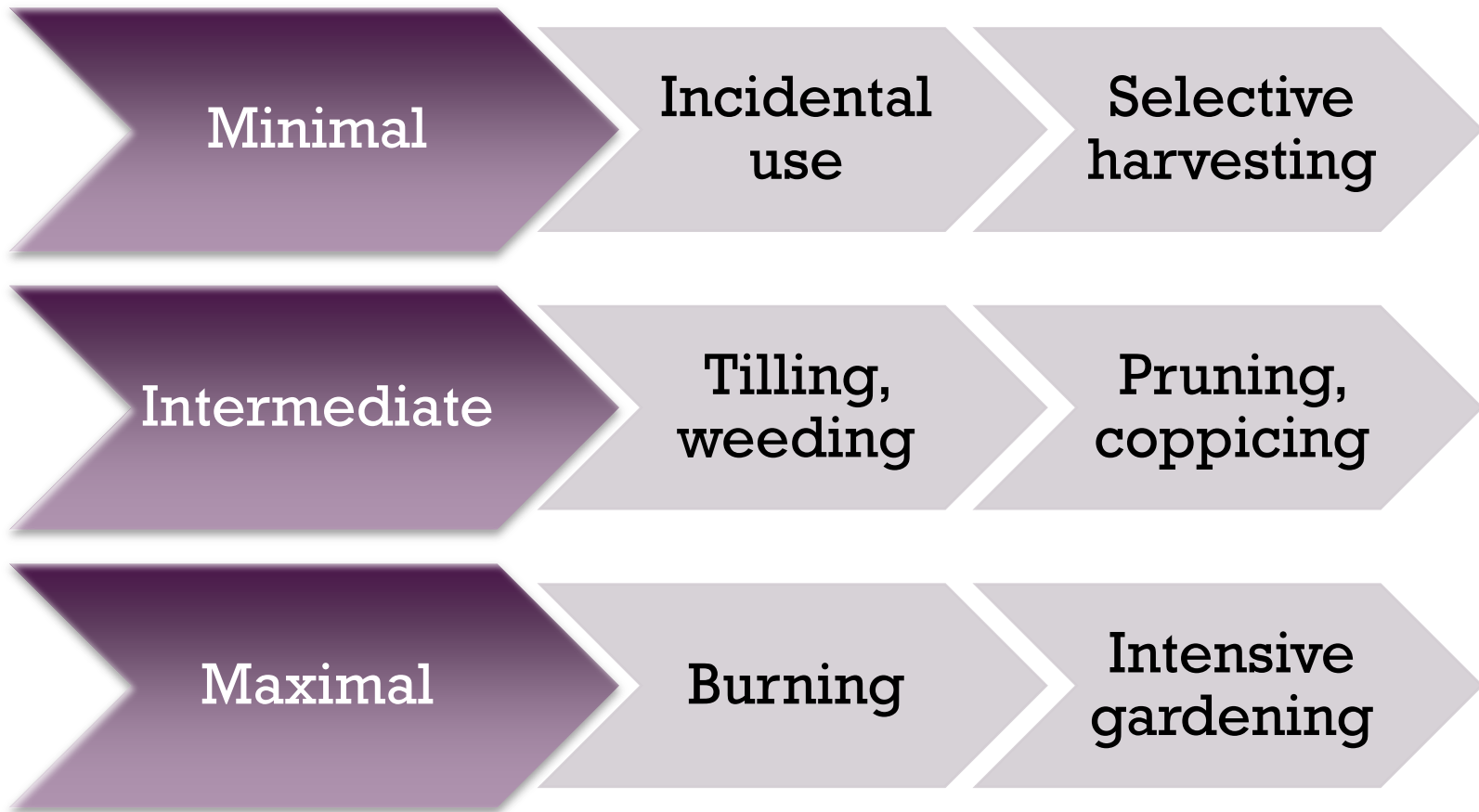
Utilitarianism - "Where conflicting interests must be reconciled, the question shall always be answered from the standpoint of the greatest good of the greatest number in the long run" USFS: Wilson 1905.



# + Impacts of the cultural model on land, plants and people



+ Continuum of Indigenous Management Practices – degrees of intervention





## Indigenous plant management strategies and their impacts (Peacock & Turner 2005).

### **Use of Horticultural Methods**

Selective harvesting, digging and replanting; tilling and weeding; sowing and transplanting; pruning & coppicing; burning

### **Guided by Management Activities**

Scheduling of seasonal rounds; rotation of harvesting locales; controlled access; religion/moral sanctions

### **Regulates**

The scale, frequency and intensity of anthropogenic disturbance

### **Scale of Application**

Species level

### **Results in:**

increased productivity of selected spp.

Community level

increased habitat diversity

Landscape level

increased landscape heterogeneity

### **NET RESULT:**

**Increased productivity and availability of culturally significant plant resources in anthropogenic landscape.**



# + Big Huckleberry Meadows





## Big Huckleberry Meadows

“Certain men were responsible for watching and maintaining the condition of the berry picking areas. One or two men were chosen specifically for the task of staying behind to burn the fields. These men were chosen not only for their knowledge, because they not only had to burn the fields, they had to call on the rain and thunder to put the fire out.”





# + Big Huckleberry Meadows

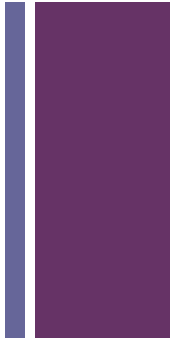


# + Big Huckleberry Meadows



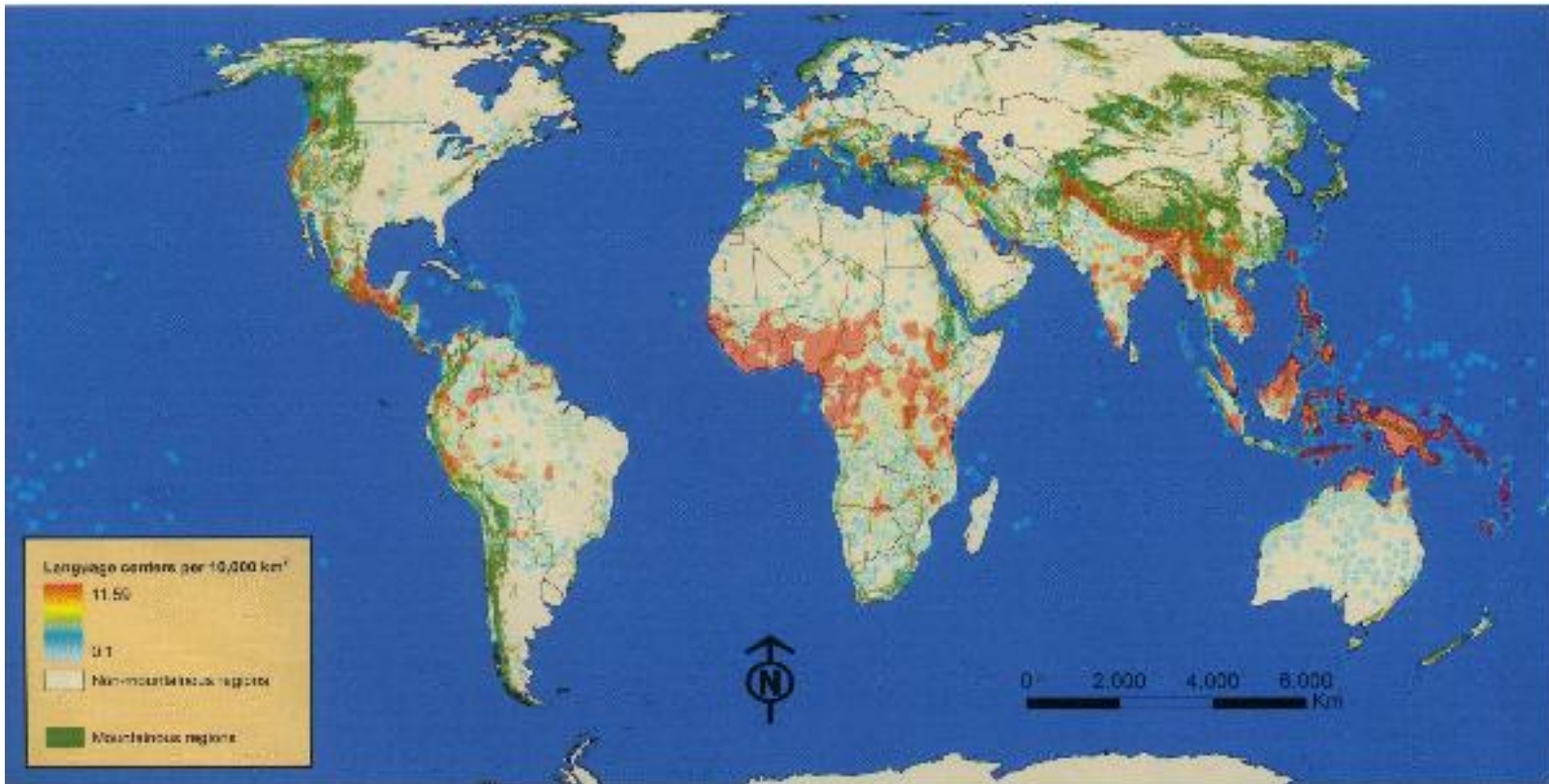


# + Garry Oak Meadows





# Linkages between biological, cultural and linguistic diversity



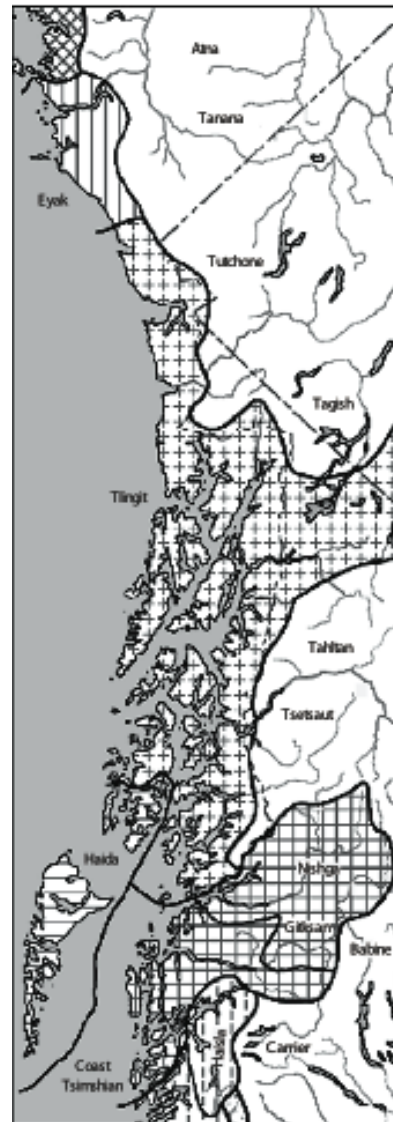
*The ongoing worldwide loss of biodiversity is paralleled by and seems interrelated to the “extinction crisis” affecting linguistic and cultural diversity (Maffi 2005:601).*





# Linkages between biological, cultural and linguistic diversity on the Northwest Coast

*The co-evolution of biological and cultural diversity has generated local ecological knowledge and practice, which is made manifest in the landscape.*



Cl=Clallam; Ct=Clatskanie; Cw=Cowlitz; N=Nooksack; P=Penitatch; Se=Secheit; Sq=Squamish; St=Straits; Tw=Twana; UC=Upper Chehalis



## From Biodiversity to Biocultural Diversity (BCD): Linking Biological, Linguistic and Cultural Diversity



- BCD: The diversity of life - biological, linguistic and cultural - in all its forms and manifestations.
- BCD comprises a vital reservoir of knowledge, practice, and worldview.





# International Precedents for Biocultural Diversity Conservation



- UN Declaration of the Rights of Indigenous Peoples:
  - *Affirming also that all peoples contribute to the diversity and richness of civilizations and cultures, which constitute the common heritage of humankind*
  - *Indigenous peoples have the right to the conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination.*



# International Precedents for Biocultural Diversity Conservation



- Convention on Biological Diversity (article 8j): *respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge innovations and practices.*



# International Precedents for Biocultural Diversity Conservation



- UNEP: Developed a series of recommendations for community involvement in the development of environmental policy and planning

<http://www.unep.org/communityprotocols/PDF/communityprotocols.pdf>

- UNESCO: Report and recommendations for the integration of BCD conservation in policy and practice at the local, regional, national, and international scales

<http://unesdoc.unesco.org/images/0015/001592/159255e.pdf>



**Question:**

**What are the barriers and bridges to adopting a biocultural diversity conservation (and revitalization) paradigm on U&A and reservation lands?**